

Mathematics and Philosophy – the Essential Difference or Speculative Difference between Hegel and Sirohi, even Alain Badiou



By Shomit Sirohi

I. Hegel and mathematics in Alain Badiou, I meant

The pure writing of a letter in a place, then is finally cut into two, that there is philosophy, and mathematics. It means that one can differ on the pure process of Hegel, by a shadow which is pure. In that pure sense mathematics then in philosophy now, is a quiescent difference of the thing and itself in speculative philosophy for Žižek – it is like the pure self-difference of the thing and itself – something like the ontological dimension of the thing. It means that the speculative dimension of the object is then the subject. It means take a simple thing like politics, its intellectual level is then its truth. Hegel is just that process of self-difference, or speculative coincidence of opposites (unity of opposites, contradiction, negation of negation, quality and quantity, even forces of politics).

Now this speculative totalisation can produce a process which is musical, and syntax like dialectics in Adorno. Just the self-identical speculative remarks. This thing before me, this pizza is (non-identical) trash and that guy who is my friend is a robber of my cash. Unless, the speculative opposite, or determinate opposite – he is a leftist. This type of unity of opposites, contradiction, and negation, with a nice negation of negation. Even forces of politics, mixture of politics and jokes then – which is endless jokes on suicide and depression as a fact of misadventures of politicians – because it is actually dialectical stupid.

II. Sirohi – what then is his move?

The speculative self-coincidence of the thing and itself with a complex diagonalization of that letter, and place as in fact free. I mean there is only freedom. It is just scientific to live, we need though a formal process, just a formalist love for

education, or something, I mean something, or other. The unity of opposites, contradiction, quantity and quality, both, with a subjective forcing, of politics, which then is also a negation, negation of negation which is finally infinite. It is not infinite criticism, but 'infinite' criticism. Not an infinite judgement, but a purely infinite judgement. When the letter, and paper, and its lettered Hebrew is pronounced as simple infinite. I meant do not laicise the infinite Alain Badiou, which is to cut the process of letter and place to its subjective fidelity as in fact politics, art, science and amorous – that subjective force of just a truth in fact in immanence, or a logic of subject, or even such a contradiction, union of opposites such a self-reflection of dialectics. In fact instead, practice a contradiction, as lightness, like a cricket match to force the judgement.

III. Pure Mathematics and Philosophy then – Badiou, Zizek or Sirohi

In fact then is it a kind of union of sets which splits or changes (Badiou), is it a self-reference of the set to its difference like a fly argument, or is it the process of the set, its count, and its infinite self-reference – like a union, which is then a pure union.

IV. Examples

The set is now in Sirohi – unionised with contemporary, past, futuristic, artistic, all truths. It is though refined, or somehow refined.

The set is in Badiou, a pure set. But then is philosophy, as if philosophy is meant to purify the set to infinity, rejecting a lot.

The set in Zizek, is finally just the set, and its infinite process.

Finally Althusser, the set, and its lover, an encounter in-itself. A den, which is encounter. An atom, which swerves into an encounter.